

Buchanan, like Major, went to Paris for his university training. He was compelled by want of means to return, and completed his arts course, under Major, at St Andrews. A west-country man like him would have preferred Glasgow. He was probably drawn to St Andrews by Major's deputation as a teacher, though he appears to have relished neither the method nor the matter of the famous doctor's teaching. He wrote a very biting epigram *apropos* of one of his dreary scholastic tomes, in which, in his pupil's merciless judgment, " trifles through the book abound, and scarce a page of sense is found." He was unkind enough, too, to pronounce his lectures on dialectics " sophistry," and it is to be feared that if the judgment lacked respect it did not substantially lack truth. It seems probable, however, that Buchanan learned more from Major than he is inclined, in his sympathy with the humanist reaction, to acknowledge. Certain it is that his old master had taught, in fragmentary fashion, the same doctrine of the political rights of the people as he himself subsequently elaborated as the democratic champion of the revolution of 1567. Not that he wrote the "De Jure" from his reminiscences of Major's political propositions. It was rather the fruit of the reactionary age in which he lived, but it is not a far-fetched guess to assume that some of these propositions were present to the writer's mind even in the midst of the stirring impressions of the revolutionary period in which he wrote.

In other respects there could only be antagonism between master and pupil, for Buchanan was the enthusiastic votary of the new learning, if not, at this early period, of the new creed, and at Paris he threw himself with all his heart into the fray between schoolmen and humanists. It is as a scholar and an apostle of the new culture that he fills a large place in the intellectual history of the age. He differs both, from Major and Knox in his emancipation from its theological fervour and narrowness. He belonged for long rather to the school of Erasmus, and, like Erasmus, he hated the monks and made the Scottish Franciscans smart for their sins in two poems written by direction of James V. at their expense. But he was no rabid reformer, and, even after he definitely (about 1560 probably) went over to the reformed side, he does not seem to have been an aggressive Protestant. In his treat-